

the same poem Samarishta says that five lies are allowed when one's life or property is in danger. The wicked lie is one uttered before witnesses in reply to a serious question, and the only real lie is one uttered of set purpose for selfish gain. Yayati, however, says, " I may not be false, even though I should be in direst peril." ¹ The heroes fear to falsify, and the Vedas are quoted that a lie is the greatest sin.² The clever hero has remained the popular hero. At the present day we are told that Ganesa, or Gana-pati, son of Siva, really represents " a complex personification of sagacity, shrewdness, patience, and self-reliance,— of all those qualities, in 'Short, which overcome hindrances and difficulties, whether in performing religious acts, writing books, building houses, making journeys, or undertaking anything. He is before all things the typical embodiment of success in life, with its usual accompaniments of good living, plenteousness, prosperity, and peace."³ The Persians, from the most ancient times, have been noted liars. • They used truth and falsehood as instruments of success. The relation of king and subject and of husband and wife amongst them were false. They were invented and maintained for a purpose.⁴

715, Odysseus. The Greeks admired cunning and successful stratagem. Odysseus was wily. He was a clever hero. His maternal grandfather Autolykos was, by endowment of Hermes (a god of lying and stealing), a liar and thief beyond all men.⁵

716. Clever hero in German epics. In the German poems of the twelfth century Rother is a king who accomplishes his ends by craft. In the *Nibehmgen*, Hagen is the efficient man,

who, in any crisis, knows what to do and can
accomplish it
by craft and strength combined. The heroes
are noteworthy
for tricks, stratagems, ruses, and perfidy.⁶ In all
the epic poems
the princes have by their side mentors who are
crafty, fertile
in resource, and clever in action.⁷ In the
Icelandic saga of

¹ Holtzmann, *Indische Sagen*, I, 105.

⁴ Hartmann, *Ztsft.*

d. Vf. Volkskunde,

² *Ibid.*, 23, 37, 119. XI, 247.

⁸ Monier-Williams, *Brahmanism and* ⁵ *Od.*, XIX, 394.

Hinduism, 216.

⁶ Lichtenberg

⁷ Uhland, *Dichtung und Sage*, 232.